Volume LXXII CHICAGO, SEPTEMBER 25, 1913 Number 4

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

TREES

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain:
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Poetry, August, 1913 —*Joyce Kilmer.*

CONTENTS

Who Walks the World with Soul Awake.—*Florence Earle Coates* 51
EDITORIAL—
Notes 51
The Return to Work....52
The Law of the Universe.—JAMES G. TOWNSEND....53
Should Unitarians Proselyte?—*The Pacific Unitarian*.54
THE PULPIT—
Liberal Religion.—WILLIAM HAWLEY SMITH....54
Dr. Priestley's Prayer for Children.—*The Christian Life* 56
Ancient Hinduism.—*The Christian Commonwealth*.56
My Earliest Reading.—SMITH BAKER....57
The Holy Day.—*Theodore C. Williams*....59
CORRESPONDENCE—
Do We Know Anything?—CARLYLE SUMMERBEL..59
The Social Ideal of Jesus.—*The Standard*....60
Why Sammy Left the Farm.—*Albert Bigelow Paine*.60
THE FIELD—
What of Unitarianism Today.—*The Christian Life*.61
Civic Clubs in France.—*The Open Court*....61
The Social Evil.—*Prof. William S. Morgan*....62
A Song.—*Robert Bridges*....63

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

FOR Ice Cream
Unexcelled in Flavor, Richness and Purity, telephone Oakland 290
FROZEN ARTS
743 East 43rd St.

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4805

Milwaukee - Downer College
Milwaukee-Downer Seminary
MILWAUKEE, WISCONSIN
College Courses lead to Bachelors' Degrees. Home Economics Courses for teachers. Seminary admits to Eastern and Western Colleges. Music, directed by Emil Liebling; diploma. Art, Elocution, Gymnastics and Athletics. Combines advantages of city and country.
MISS ELLEN C. SABIN, President

1902—One Wagon
1911—10 Wagons
and
Four Automobiles
We are patronized by those who desire and appreciate an excellent quality of laundry work.
BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Drexel State Bank
Cottage Grove Ave. and Oakwood Blvd.
A convenient bank for South Side Residents, where your account will be appreciated whether large or small.
Savings accounts can be opened with one dollar or more, on which three per cent interest is paid.
This bank is open Saturday evenings from 6 to 8 in addition to the regular banking hours.
RESOURCES OVER $3,000,000.00
Oldest and largest bank in this section of the South Side.
Your Account Invited

THE Keeley Treatment
For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always
We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.
Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.
The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776
Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Do Your Rugs Need Cleaning?
Rugs and Carpets Cleaned by Compressed Air and Renovated -- Oriental Rugs Naptha Cleaned
LET US FIGURE ON YOUR RUGS PHONE DREXEL 231
SCHUMANN & CO.
3954 COTTAGE GROVE AVENUE

DREXEL MARKET HOUSE
Fred Welberry—Robt. H. Ramm
Oysters Are In Season
GROCERIES, MEATS AND VEGETABLES
We Dress All Our Own Poultry
3958 Cottage Grove Avenue
Telephone, Drexel 115 Telephone, Auto 73-096
ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXII THURSDAY, SEPTEMBER 25, 1913. NUMBER 4.

WHO WALKS THE WORLD WITH SOUL AWAKE.

Who walks the world with soul awake
Finds beauty everywhere;
Though labor be his portion,
Though sorrow be his share,
He looks beyond obscuring clouds,
Sure that the light is there!

And if the ills of mortal life
Grown heavier to bear,
Doubt come with its perplexities
And whisper of despair,
He turns with love to suffering men—
And lo! God, too, is there.

The Outlook. —*Florence Earle Coates.*

The Congregationalist in an editorial entitled "A Positive Program for Sunday," wisely says:

"We shall never get the right sort of Sunday in modern life simply by prohibitions. We shall get better results when both by example and precept we exalt what we may do on Sunday, instead of dwelling chiefly on what we ought not to do."

As a result of the executive order of May 17, 1913, issued from the Postoffice Department, putting all postmasters of the fourth class into the competative classified service, notices are being posted in all such postoffices inviting applications. To those who remember how the postmasterships have been political capital tossed hither and yon to the most agile politician, the following sentence in the notice is significant, "No attention will be given to his (applicant's) political or religious connection, nor will political recommendation be received or credited." Surely "the world do move!"

The *Indian Messenger,* published in Calcutta is our authority for the statement that Cambridge University has at last conferred the degree of D. D. on a nonconformist. Hitherto all such honors have been reserved both at Oxford and Cambridge, for the members of the Church of England fellowship only. We believe that in America a Catholic University has been known to confer its degrees upon Protestants. It is lamentable that such a procedure on either side of the water should be a matter worthy of comment, for surely there are no dividing lines in the realm of scholarship, and culture knows no stopping place.

We think Governor Hodges, of Kansas, showed high respect for religion and manifested a true piety when he refused to accede to the requests that came to him from all over that sun parched state that he set apart a day in which people might petition the Almighty for rain. The Governor is quoted as saying: "I believe in the efficacy of prayer, but not in the case of flood or drought." He might have further added that even to appear to believe that the mighty harmony of natural laws could be interfered with by the finite and consequently self-seeking, if not selfish will of man, would be to awaken skepticism in the heart of the young and contribute to flippancy of mind. *"Nevertheless not my will but Thine be done"* is the more religious attitude."

The report of the "Weirs Meeting" in New Hampshire, in a recent number of the *Christian Register,* stirs pleasant echoes among the hills of memory. Was it twenty-five years ago, or more, when the Weirs habit was upon the Editor of UNITY? The children of those who then gathered on the shores of Lake Winnepesaukee — the "Smile-of-the-Great-Spirit," — must now enjoy the mountain air of New Hampshire, drink from the pure springs and ride upon the quiet waters. A new venire has been issued and a new set of jurors have been summoned to pass opinions upon the questions at issue, in state, in church and in home. But some names are still familiar, Crothers and Lazenby, and Crooker, represent the old-new guard who were there. Old enough to remember the days of old, young enough to enjoy the present. Hail to the workers old and new!

Mrs. Augusta E. Stetson of New York was deposed from her position as a Christian Science Reader by the authorities of the Christian Science Church. The Rev. G. A. Kratzer of Chicago, withdrew from the Church in anticipation of a similar action on the part of the governing body. Both these "leaders" stoutly claim their adherence to Mrs. Mary Baker Eddy and their abiding faith in the principles she taught. They both deny the ecclesiastic authority which has undertaken to direct the church since the going hence of Mrs. Eddy. Mrs. Stetson has voiced her protest in a volume recently published by the Putnam Company, entitled "Reminiscences, Sermons and Correspondence." Mr. Kratzer in a recent Sunday address at Abraham Lincoln Centre, Chicago, stated his position. The position of Mrs. Stetson is analyzed at some length in an article in the *Current Opinion* for August. Ec-

clesiasticism and dogmatism oftentimes go hand in hand, and not infrequently they go hand against hand as in this case.

Evidently Mr. Roosevelt is not having it all his own way in the Progressive Party, which party will not enlist the full sympathies of men and women until it rises to an appreciation and an endorsement of the views of the Honorable Joseph Walker of Worcester, Mass., expressed at a meeting of Progressives in Newport, Rhode Island, in the presence of the great Apostle of the "big stick"—as reported in the *"Peace Advocate"* for August and September.

"I am convinced that I owe it to my country, to the Progressive party, and to myself to make my position clear on the subject of this morning's discussion, and to warn the Progressive party against the danger of militarism which today is raising its horrid head so high among the nations of the world. I for one am a firm believer in the settlement of international disputes by peaceful means and by peaceful means alone. I am in favor of general arbitration treaties, under which all justiciable disputes, even those involving the national honor and vital interests, shall be submitted to arbitration. I am in favor of submitting to arbitration the question whether a particular dispute is justifiable or not. I stand unflinchingly for the reign of law among nations.

"The time has come to establish treaties limiting and lessening military armaments, The time has come for the United States to show her moral courage by firmly refusing to be drawn into the wasteful and wicked rivalry among nations in building up their military strength, The time has come for the United States to take her stand on the principle enunciated by Lincoln, that right makes might. I for one am ready to act upon the belief that no nation will attack the United States or infringe her rights so long as she herself pursues a course based on right and justice."

Let not the passing events and the superficial excitements of current politics render us indifferent to, or ignorant of, the great advance now being made by what is known as the Administration Peace Plan. Twenty-one of the Powers, including most of the great nations of the world, have already accepted the proposition, which in brief is this,—no war shall be declared or hostilties begun until an investigation is made of the matter at issue, and reported upon by a specially constituted Commission of five, to be composed of one member each from the countries interested; one member each selected by the parties interested from outside governments and the fifth to be selected by these four. This Commission is called upon to submit a report within one year from the time the case is presented to them. It requires but little acquaintance with the psychology of individuals, or, of nations, to assure us that if this practice is lived up to, international wars are practically at an end. Perhaps the wisdom of the administration will soon be able to formulate another plan for the conduct of nations in regard to cases of internal violence, the devastation of civil wars,—how and when should adjoining nations help establish peace within the borders of rebel-torn powers. The present Mexican situation is a case in point. The United States is showing commendable self-control and acting on high lines but the responsibility is not resting upon the United States alone. The right thing, whatever that may be, ought to be done conjointly by the nations most involved. If England, Germany, France, Japan and China would join with the United States in diplomatic persuasion and if necessary, international interference, something high, and perhaps something speedy, would come to pass.

The Return to Work

The church year, for the so-called "favored classes" in our cities, is growing shorter year by year. The "forces" begin to pick up early in June, Sunday School teachers, chairmen of committees and trustees are not to be depended upon after the 1st, for summer homes are to be opened up, summer camps are to be selected, round trip tickets are to be secured, trips to Europe, to the Mountains, or the Northern Lakes, are to be arranged for. In the Autumn these same "forces" are seldom back at their city homes and "settled down to work" until the 1st of October. Indeed, the most "favored" constituents of the city church are apt to break this short year of eight months with a winter escape to southern California, or, the Gulf regions.

All this means that in spiritual as in physical husbandry, extensive must give way to intensive culture. Even within this restricted time a city church, well officered and properly led, is a definite civic force, a demonstrable power for righteousness. It justifies its existence by the "saving of souls" on the most rational interpretation of these words, and it is to become far more effective on all these lines when it learns to apply the intensive method to soul gardening.

This intensive farming demands a few things that are definite, methods proven by experience to be effective helps, if not the indispensable conditions, of efficiency. What are some of these things?

1. *A program.* The modern city church demands a good deal of office work. The engineering triumphs, whether it be in landscape gardening or in constructing water powers out of great rivers, are first worked out at the drafting table. Once get the thing on paper and the rest follows easily and surely. So with the church. The minister who knows what he wants to do, dreams it out first, and then writes it out in black and white, and finally prints it out so that "he who runs (in the parish) may read," has already bargained for a successful year, insured a profitable return. Much of modern preaching deserves the inefficiency

that follows it, because of the haphazard, hand-to-mouth methods of the pulpit. Profitable preaching must work on long lines. Inspiration is good but perspiration is better, in the preparation of the sermon. The Lord is chary of his inspiration to the indolent mind and it is impious to give him credit for much of the incoherent stuff that is passed out over the modern pulpit in his name. The old curriculi of the theological schools had large place for "systematic theology." Much of it has grown very dry, but the fault lies not with the *system* but with the *theology*. Now the demand of the modern church goer is for more "systematic religion," ordered ethics, thought-out plans and purposes for the betterment of the world and the ennoblement of life. The preacher who does not know on Wednesday what he is going to preach about on Sunday may have a city career, but the chances are that it will be of the short meter kind.

2. There must be *planned work*, not only on the part of the preacher but on the part of the parishioners. Any definition of a modern church which does not imply a working church, is inadequate. The old discussion over "institutional churches" is past. Every church in the city now realizes that it must prove its faith by its works, institutionalize its teachings to a degree, or abandon its claim to respect and the right to a place. Church membership means more and more *a chance to work;* and only those who are ready to take a hand, so far as circumstances permit, are *members in good standing* in the modern church. That there is so much to do is no excuse for doing nothing. The opportunities are so varied that the capacity and taste and possibilities of every one ought to be met. Here again the demand is for a program, organization, a scheme of activities. The battle is half won when it is thought out, written out and printed out.

3. Any scheme for preaching or *parishioning* that does not recognize *the intellectual life*, that does not appeal to mind, and looks not in some way or another to the studious development of thought, omits one essential element in the intensive culture work of the church of today. Not only should the preacher plan for private study, he must plan for class leadership. Every preacher is *ex-officio* a teacher in the widening realms of religious thought, and hence there is need of deeper and broader study. In the realm of literature that is inspired which is inspiring. Hamlet and Job, Isaiah and Robert Browning, the Hexateuch and geology, the Hebrew Book of Psalms and the latest hymn-book in the pews, not only invite but demand religious study and spiritual interpretation. There should be study classes, not only on one but on many lines in the city church engaged in the intensive farming of its field.

4. The city church must look well towards its *Sunday power-house*. Sunday is the inestimable gift of Judaism to modern civilization, and the Sunday rest day unhallowed by devotion becomes a disappointment and a weariness, untouched by the sanctities of the finer and higher experiences of the soul. A churchless Sunday is a shorn Sunday; and the absentee church-member reckons without his host if he hopes to keep alive the efficiency of the spirit and to enjoy the compensations of religion by Sunday golf, or "hikes" into the suburbs. It is the spiritual side of man that is social. There are rounds in the heavenly ladder, upon which the soul must deliberately climb. Alas for the child that grows up in the home where there are no church habits. They may never know what they lose, but the loss is nevertheless a real one. Regularity of attendance when in town, a participation in the exercises of worship, the togetherness of the church devotions are indispensable elements in the truly inspired church. Worship is the rain that will make the ground responsive to receive the pulpit seed, and make effective the results that are to spring from such sowing.

Because the season of the city church is short, the workers should spring promptly to their tasks and the directorate should be as prompt in offering waiting tasks.

"Work, for the night is coming
When man's work is done."

The Law of the Universe

There are voices that do not speak to all; and they who envelop themselves in darkness cease to see the beauty of earth and sky, the flowers that bloom at their feet. There are dissonances, but surely life has its music. There are difficulties, but do not these stand ever before us, possible to our courage, the purple peaks of high achievement.

But here comes in the economic determinist who holds that the evil in man is the result of conditions without him and that we cannot eliminate evil by giving him food, fire, clothes, roof—by improving his environment. Now the economic determinist is right in this thought. Much of our evil is caused by ignorance and poverty, and our first duty is to give every one three good meals a day and teach to all the fundamental laws of life.

But man is not an animal; he has more than physical needs—he has aspirations, discontents, dreams, hopes, prayers, and these differentiate him from the brute. There are, certainly in the superior men, imagination and will, and in the right use of these faculties we find the source of human good and in the wrong use the source of human evil.

There is the great law of the universe, the heart-beat of love. This law is seen in the mother spider, the mother robin, the mother cat. This heart-beat of the universe throbs everywhere. It is felt in Lowell's "clod," which

"Climbs to a soul in grass and flowers."

This great law culminates in man who desires the welfare of all, even of the animals beneath him.

Science calls it "attraction," sometimes "adhesion," and sometimes "magnetism," but it is the law of love, and it is in the power of the individual who has been educated to place himself independently of his environment, in accord with this great law or to revolt against it.

This is good,—the choosing of the will to obey this supreme law of love. And this is sin,—the choosing of the will to resist and ignore this great law. The economic determinist says "food distills into love." True, on the lowest plane, but our great work is to train the will of the common man to choose obedience to this law of love on every plane of life.

JAMES G. TOWNSEND.

Should Unitarians Proselyte?

Though born in Boston, that center of Unitarianism, Mary Rice's (Mary A. Livermore) family were Close Communion Baptists of the most strict kind. Before she was ten years old, little Mary had wakeful nights, fearing lest her younger sisters might not be eternally saved. She even woke her parents to pray for them. When asked if they should not pray for her also, she sturdily replied: "'Tisn't any matter about me; if they are saved I can bear anything." * * *

When Mary was seventeen years old, a beloved younger sister died, a girl of singular purity and loveliness, in character a natural saint; but, alas, she had not been "converted" and could not be saved. Mary's anguish was terrible and continued for years. The little sister was in hell, and she, Mary, who would have gone there in her stead as unhesitatingly as she would have stood between her and the school bully,—she could not lift a muscle or use a heart throb to prevent this moral outrage. So much purity—so much punishment—how much God? There was no religious sense at hand to convince the tortured creature that God, the Father, loved the dead child and that His love was wider than the measure of men's minds—even her father's minister.

This incident is given somewhat in detail because so few complacent, born-in-the-faith, dyed-in-the-wool Unitarians, have any slightest conception of the needless anguish of the souls all about them, souls that entreat and implore, hearts that are broken with losses, and weary with dragging the crosses too heavy for mortals to bear. We know the truth that would set them free. Whatever Unitarian originated the phrase, "We do not believe in proselyting," let us hope he is now in the other life repenting of the evil wrought by that mischievous doctrine. We do not need to *proselyte*, but it is criminally cruel not to give our word of faith to quiet their fever and pain.

—*The Pacific Unitarian.*

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower! . . .
We kneel how weak, we rise how full of power!
Why should we do ourselves this wrong,
Or others, that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage with Thee?"

—*Selected.*

THE PULPIT

Liberal Religion

By WM. HAWLEY SMITH
Of Peoria Ill.

In these days, when everybody wants to know all about everything, it is but natural that there should be people—perhaps a good many people—who care to know somewhat definitely what Liberal Religion is, what it is trying to do and how it is trying to do it; and, may be more than all, what reason, or perhaps excuse, it has for being at all, or for exploitation at all, when there are already so many other forms of religion in existence, seeking recognition and favor from mankind. It is to answer, in some measure, at least, such legitimate questioning, that what follows has been written. In doing this, no claim is made to having covered the whole field, much less to having exhausted the subject. I have only told the story as it seems to me.

Liberal Religion is a comparatively modern development. It has come into being in response to the demands of an immediate and very pressing need, rather than to "fill a longfelt want." Perhaps it was better to say that, while the *want* has long existed, it has not been *felt*, to an insistent degree, until quite recently. In any event, this particular form of religious expression is young, and so it is more or less immature. However, that is nothing against it, for young things can grow, and growth is always interesting. It means *life at work*, and that is what life is for—to work! The situation that evolved Liberal Religion, and that is still causing it to grow, is somewhat as follows:

A few years ago, namely, immediately following Mr. Darwin's promulgation of the theory of evolution, and the publishing to the world the results of the higher criticism of the Bible, serious things occurred in the Christian world! Faiths that had stood for centuries went to pieces in a day, and hopes that had long been cherished went glimmering in a night. True, these catastrophies did not befall all Christian people, or anywhere near a majority of them; but they did upset and more or less shatter the religious beliefs and hopes of multitudes of most excellent men and women—and the issue is still on!

The condition in which many of these good people found themselves was nothing short of tragic. By nature they were deeply religious, and their chief characteristic was their honesty with themselves. They were of those who "fear a doubt as wrong," and they "weighed as one who dreads dissent." Nevertheless, *they weighed!* Being what they were, and things being as they were, they could not help weighing, even though what they put into their even-balanced scales had long and honestly been counted as solid and sound. They were so faithful to Truth that they could not keep from testing, for themselves, the religious propositions whose verity they saw questioned by those whose wisdom and integrity was beyond a doubt. The result was, that much of what these people weighed they found wanting, so far as they were personally concerned.

And then, indeed, there was trouble for these honest souls; for it is no small thing suddenly to be

forced to realize that what was supposed to be a rock of firm foundation is really nothing but quicksand with a bit of sophisticated crust over it! And so there came, to some of these, anguish of spirit, because of what no longer satisfied; in the case of others, indifference and distrust toward everything of a religious nature came into their lives. The whole situation was deplorable in the extreme, and in not a few instances it bordered close upon the desperate.

Now it was out of this storm and stress of religious wreckage that Liberal Religion was born. As many of these people righted themselves, after the tempest of doubt, which came upon them so fiercely and for which they were so ill prepared, had passed, they began to see that it was not religion what had been overwhelmed, but only a *form of* religion, and there was a vital difference between these two things—between some method of religious expression and religion itself. And then they began to take heart, some of them at least, and to consider what could be done under the circumstances—how it was possible to conserve the essence of religion, in spite of all it had suffered in the past at the hands of its would-be friends. And here are some of the things that have rewarded the search of these pioneers, who were thus forced out into the largely undiscovered country of religious possibilities.

First, they came to realize that, human nature being what it is, and what it *must be* for many a day yet,—individuals, and whole masses of individuals being in many and greatly-varying degrees of religious development—*no one form of religion can meet the needs of all mankind.*

Now this was a long step in advance of what had generally been held by religious propagandists before, and it was a step in the right direction. The chief fault of nearly all forms of religious expression that the world has ever seen projected has been that they have been launched with the immovable conviction that they were not only just what everybody needed, but that they were what everybody *must* accept, or be roundly punished if they failed or refused to do so. And to all this there was usually added the element of resolute compulsion. That is, strenuous effort was almost always made to establish the kingdom of heaven by violence. *All the religious sins and crimes of the past have entered in at this broad gate!*

And so the first principle laid down by these religious pioneers was that of genuine and absolute religious freedom. For this reason they chose the name of Liberal Religion for their new enterprise. The word Liberal means free; and before all else, religiously, they "would leave all free."

It is because of this basic principle of its philosophy that Liberal Religion hesitates, or even refuses, to formulate any creed, or to make any pronouncement, that must be uniformly assented to, or subscribed to, by its constituency. Still, while it may be true, as is often charged by its opponents, that the leading characteristic of liberal religion is chiefly denial rather than affirmation—that its membership are chiefly agreed on what they do *not*, rather than what they *do* believe—yet, as a matter of fact, they have decided positives for every negative they have been forced to abandon; they can say *yes* to forceful and vitalizing propositions, as well as *no* to those that, for them, debilitate and deaden.

Thus, while they deny the conceptions of God which are embodied in the words Jehovah, The Almighty, The Supreme Ruler, The Lord of Hosts, The Great King, and all other appellations for the Deity which have absolute monarchy for their basic element; yet they find in the words First Cause, Power Not Ourselves That Makes For Righteousness, Life Force, Eternal Goodness, Father, etc., much that expresses their ideas of The Infinite One. They are convinced, also, that the greatest need of these times is a new conception of God, and of his ways of working with men and things, in time and space, one which is in harmony with the ideas embodied in the second list of words quoted above, rather than the first; and they labor, constantly and zealously, to disseminate such a conception among all men who are ready to receive it. Yet here, as in all else, they refuse to dramatize, and invite and cultivate absolute freedom.

Again, while they deny that fear of punishment or hope of personal reward, either in this word or any other, is, for them, at least, a worthy motive for "being good," yet they affirm that a desire to know the truth, and an honest effort to practice its requirements are constructive religious forces that build up character and result in religious living for its own sake, and that these things are as they ought to be.

Then, they count it as certain that all results are but the natural outcome of sufficient causes which have produced them; that there is no divorce possible between these twain whom God has joined together, and that there is no way of escape from consequences incurred. Which things being so, they endeavor to teach men and women to be aware of such truth, and to fashion their lives and actions accordingly. To so teach and practice, they claim is a part of religion, pure and undefiled.

It seems to them as also true that the great issues of right and wrong, in all the affairs of individual and community life, are a part of religion; and that being so, they should be studied consistently, honestly and diligently, to the end that life, in all its varied out-workings, may attain to its highest possibilities.

Liberal Religionists are by no means indifferent to the mystical questions of whence? whither? and what for? But they do not care to argue about them, much less to dogmatize about them. They have faith in what shall be, because of what has been and is; and they are willing to leave in the hands of their Maker all things that have been made, firm in the assurance that all that has being will be provided for, by the Power that caused it to exist. Because of such confidence, they speculate little regarding any other world than this, or concerning any other life than the one we are now living. To their way of thinking, the chief problem before mankind is how to make this world a better place to be born into, live in, and die out of. For this reason, they expend their religious energies to bring about such a result. They engage in no form of ceremony for its own sake, or because it is old, or because some one else has done so before, or does so now. Each institution they establish, each act they engage in, is what it is because of the service it will render to humanity, individually and collectively. Everything they do, everything they say, they purpose shall be of benefit to mankind.

Regarding the Bible, since the reader may care to know how they regard that book, these people differ

greatly. Many of them who have left their old religious moorings have dropped the book out of their reckonings, almost altogether. They feel that many of the teachings and practices which have had their basis in the Bible have been so bad, and have resulted in so much harm to mankind, that they do not care to consider anything that comes from its pages. On the other hand, many still find in the book much that is helpful in their lives and labors, and so they continue to use as much of its teachings and philosophy as yet appeals to to them. None of them count it as the only inspired book in the world, however, or as "true from lid to lid." They are willing to give it credit for all the good there is in it, but they do not look upon it as the only source of religious teaching and guidance, nor do they believe it contains all the rules of righteous living.

In the same general trend, it may be well to remark that nearly all liberal religionists place a high estimate upon the life, character and teachings of Jesus. None of them, however, count him as the only teacher from God. Their objections to the religions that have arisen in his name are leveled against what they believe to be false doctrines that have been wrongly derived from what he really taught. None deny that he had spiritual insight, and that the ethics he essentially stood for are among the highest the world has ever known.

But, above all else, liberal religion holds that Love is the greatest thing in all the world. Its followers look upon love's exercise as the chief source of religious growth; believing that, while "get" is the compelling force which forwards all material progress, it is "give" that alone inspires and vitalizes soul development and spiritual up-building. They would love all mankind, "not with allowance, but with genuine love." They would say to every son and daughter of men, "not till the sun excludes you will I exclude you."

Finally, there is neither the desire nor the effort on the part of liberal religionists to proselyte. Neither do they wish to disturb or destroy the religious beliefs of other people. It is not their purpose to breed doubt and distrust, as such, in the minds of any. Their one effort is to find and express the truth, and to convey this to more minds and more minds, and more still; till, by perpetual extension and intensifying wisdom, they win as many as possible into the ways of righteousness. They realize, as already said, that no one form of religion can satisfy all men and women, here and now; but they are anxious to unify, as much as possible, the people who see these things somewhere nearly alike.

And in this matter of unification, they are desirous of effecting as much organization as can be successfully utilized for carrying to others the truths that appeal to them, for disseminating the principles of religious freedom, in an honest search to find out the way things really are, in all the realms of life. They know that there are many thousands of religiously dissatisfied and disaffected men and women in the modern Christian religious world, people who, having left their one-time religious relationships have never attached themselves to another. They believe, too, that it is no more good for man to dwell alone religiously than it is to make a recluse of himself in any other way of life. It is to seek out and "get together" these good people, and help to centralize their religious activities and possibilities for good, that Liberal Religious churches and societies are organized and carried on. The members of these organizations realize that in union there is strength, and the cause they stand for seems to them worthy of the best efforts of the best of men and women to forward it. Not that these efforts are directed exclusively to the religiously homeless,—all who will are invited most cordially to come, and all who do come will find a most cordial welcome.

This is, as briefly as I am able to put it, substantially what liberal religion is, what it is trying to do and how it is trying to do it. And if this brief summary of the case shall, in any way, help the Cause it stands for, it will serve the purpose whereunto it is sent. So mote it be!

Dr. Priestly's Prayer for Children

Almighty God and Heavenly Father, I thank Thee for all Thy goodness to me, and for Thy daily care over me in preserving me from the many dangers to which I am continually exposed. Forgive, I pray Thee, whatever I have done that is displeasing to Thee; and teach me to offend Thee no more, but to love and obey Thee better as long as I live. Grant unto me and all whom I love whatever Thou seest to be good for us in this world. And bring us to heaven and happiness thereafter; as Thou hast graciously promised to all Thy faithful servants by Jesus Christ. Amen.—*The Christian Life.*

Ancient Hinduism

"The Mundak-Upanishad." Translated into English verse by Mohit Chandra Sen, M. A. (Published by the *Brotherhood,* 82 Harrison Road, Calcutta.

It is not easy, even for a poet, to write verse in a foreign language. Rabindra Nath Tagore, in translating some of his Bengali songs into English, has not ventured on a metrical rendering; he has given us good English prose suffused with exquisite poetical feeling. The late Professor M. Chandra Sen, however, was more ambitious in his English work; he has given us a blank verse translation of one of the Upanishads—those ancient theosophical and philosophical poems interpreting Vedic doctrines. His rendering is uniformly lucid, and usually even melodious. This poem shows us the very heart of the religion of India in its original purity.

As from the earth
Herbs spring, as on the living body hairs
In number grow, as with naught but what it
Supplies, the cunning spider builds its web,
So from th' Eternal spring the worlds and all
Therein.

From him upspring the life of things and mind
The senses and the sensible, the sky,
Light, water, air, and all-sustaining earth.
His head is heaven, and sun and moon his eyes,
And all the airs of space e'en form his ears,
His speech the famous Veds, his breath is air,
And earth our mother, rises from his feet,
And all the world still trembles in his heart,—
So he, the spirit, dwells in all.

While enjoining the practice of the rites set forth in the three Veds, this Upanishad teaches also the "higher doctrine," which sounds very like some of the Christian teaching with which we are familiar.

Verily
Vain the observance of these lauded rites
With all their thrice six parts; if any lean
With full reliance on his own good works
And have not knowledge deep of God which saves;
He is like one who on a shaky raft
Resolves to cross a stormy sea, and sinks
In the attempt.

O strive
Thou always him to know who is the way,
One sole, to everlasting blessedness.

This little work is a useful contribution towards the understanding of the East by the West. It was meant to be only a beginning, but the author's work on earth is done.—*J. B. W., In The Christian Commonwealth.*

My Earliest Reading—No. IV.

It surely is notable, and felicitous or otherwise, when a book of any vividness or force falls into the hands of susceptible youth for the first time. The attention given it, the impressions gotten from it, the permanent influence for good or evil exercised by it, are certainly all so momentous in the fortunes of the budding life, that one may well be grateful when the new book happens to be one to which memory may always turn without hesitancy or regret.

Seemingly, it was of the highest order of providential forethought, when at my Sunday School I was allotted from its meager library, a small volume, which both by its contents and style served promptly to command my close attention, and subsequently to produce some rather more remarkable results in my life than any other book that I have ever read. The very same but much mutilated copy of this book, "The Winter School," by I know not whom, I now have, rescued long after its first reading from the upper shelf of the organization that owned it, and is now prized as no other book can possibly be. Its simple story was that of a tactful young woman, who went to teach in a country school, and, finding that all the larger boys were in the habit of chewing tobacco and viciously getting the younger ones to imitate them, conceived the idea of reforming all concerned, and, so the book said, by her intelligent kindly interest, actually succeeded in doing so! I have just re-read this little volume; and its vigorous representations of the vileness and wastefulness and ill-health that the use of tobacco is said to involve, has once more made such a deep impression upon me, that, were I again to have another opportunity, I would just as enthusiastically apply the good teacher's doctrine of total abstinence to my own life, as I did soon after first reading it.

Illustrative of how boys are led to adopt the tobacco and kindred habits, was the way in which I myself had been easily led to smoke parts of four cigars, and thus to get a fair initiative to a lifelong experience in this direction. It was upon a beautiful June day, while on the way home from the "raising" of a very large "cheese factory" in a distant neighborhood, that the "boss carpenter" was minded to hand a cigar to each one of the "crowd," of which I was the youngest member. Not daring at that time to attempt to smoke it, I put it in my pocket, and after reaching home I hid it away in my little trunk, where I safely kept it until one pleasant Sunday afternoon, when I sought out the shade of a favorite maple tree in the distant pasture, and proceeded somewhat exultingly upon my first adventure in what I had somewhere learned was above all others the "manly art." Of course I duly and fully suffered the natural consequences of my attempt, and this before I had nearly finished smoking the sample in hand; but in no wise did this discourage me from promising myself another trial just as soon as I might have a good chance; for, how could I ever "get to be a man" if I did not "perfect" myself in this particular direction!

Well, the suitable opportunity for this seemed to be at hand, when, some months after, at a Sunday School picnic, one of my mates gave me my second cigar, of a sort which, when I came to smoke at it some weeks later, proved to be so disgusting that it nearly burnt up all enthusiasm in any further undertaking of the kind. But when the third chance came, some months later still, I was again ready to try, of course, and did try so successfully that I made myself sick and dizzy, and had it not been for a sturdy man by my side I should have suffered a severe if not fatal accident. This led, in the evening after, to some rather more sober, and, as time revealed, to much further reaching, reflections than usual, during the course of which my thoughts opportunely reverted to the impressive story of "The Winter School" that I had read not long before. Here indeed was just the "Providence" that a boy of fifteen, struggling blindly to become a man, needed. Here indeed was just the Providence to which my grateful heart has accorded unstinted praise and faith ever since; for it was upon that evening and its decisions that I founded almost all the better fortunes of my life.

As I sat there that early autumn evening in my little chamber and thought of the day and all its checkered experiences, and as I recalled the little book and much of its wholesome instruction and encouragement, there came an impulse as from heaven itself to dispose once for all of every such folly, by drawing up and signing a "pledge" that, for ever after I would not use tobacco myself, and that I would try also to discourage others from using it, as well. This pledge I still have, written in my very boyish hand, and expressed in the stilted phraseology that I must have considered as only appropriate to so important an undertaking. But, more than this, and possibly better still, I also added a memorandum, that, from that hour on, I would regularly earn and expend for books each year, a sum as large at least as others usually spent for tobacco; and, even better still, I am very sure it actually came to pass that regularly each year thereafter I did thus earn and spend, until in fact circumstances made it feasible to allow what I pleased for still further accessions to my ever-growing library. It was thus that the very thing resolved upon that evening, when all the rest of the household were abed,, and brilliant lightnings, almost continuous thunder and floods of rain, in one grand acclaim, seemed to witness most solemnly the decisively unique effort of an awakening youth to arrange himself alongside what seemed to be the better elements of the social world, the safer course for the individual worker, as well as the higher aspi-

ration and effort of all, as he had then conceived these to be.

To my opportune reading, then, of an unpraised book, "The Winter School," I have owed and do I still owe, an homage, which has continuously expressed itself in a most exhilarating stream of additions to my library shelves; which, at present, after much weeding and substituting, allows me to sit down in the midst of their precious burdens, and gratefully recall that, without the resolve and the habit thus engendered on that fateful evening, there might have literally gone up in smoke all that they have really cost, and probably more!

That I am as proud of the course then pursued as I have a right to be; that my self-respect, my general health, and my personal influence have been well served accordingly; that, in fact, such a use of "tobacco money" has always been entirely commendable, needs but to be affirmed, to be believed in by those who are to any extent discerning enough to separate the passing from the permanent in the affairs of humanity. Besides, if I choose, I still have the privilege of getting out of tobacco whatever there may be in its use that is really worth while, if indeed it can ever appear that there is anything in it comparable with the consciousness that what I have done is still worth continuing to do without abatement. Did not Sir John Herschell write: "Were I to pray for a taste that should stand me in stead under every variety of circumstance and be a source of happiness and cheerfulness to me during life, and a shield against its ills however things might go amiss and the world frown upon me, it would be a taste for reading?" Having a very well-tried and altogether confirmed taste for reading all the good books that I can find time for, and having a comfortable place

> Where I maie reade all at my ease
> Both of the newe and old,

what need have I of anything additional that stimulants or narcotics of any sort can offer, or why should I ever consider for a moment any sort of advantage that these may seem to offer, no matter with what fascination or promise?

One evening, not long since, as I stood in the doorway of My Library and turned on the light and let my eyes wander at will over the entire wall space, packed to the ceiling with the very cream of all that I had been choosing for permanent retention through almost half a century, and noted the wealth of fact, illustration, inspiration and solace, in fact, of entire satisfaction, that I had thus provided for myself and others as well, the answer to all questioning and dubiety as to my course came emphatically to mind, and my early determination to "some day have books of my own" seemed now to be fully justified. It may be the chosen way of others to sit in the midst of smoke and imagine their spirits ascending heavenward on the successive puffs and curls that arise from their lips. But I say over and over again, "God be praised evermore, for the decision, the energy, the persistence, skill, and intelligence, that have enabled me, far more fully than then seemed possible, to realize my own early outlook upon life in a manner so entirely good and satisfactory."

Said Lord Macauley, late in life, "Books are becoming everything to me;" and now as I, too, look back over the many years during which I have been making their acquaintance, I see how deep and abiding my own interest has grown to be, even until now the day seems mostly lost or misused that has not admitted of one or more absorbing conferences with them. And so, too, does it seem entirely appropriate to say that, without these,—my oldest, most staunch, most useful, most comforting companions,—life would be, as it would always have been, correspondingly unsatisfactory and hopeless. In saying this I do not affirm that I have loved people and their interests less than I should have; I simply mean that my liking for books has been one of the most credible influences in my life, and that I wish to express the full appreciation due.

Perhaps my thorough appreciation of books now is owing chiefly to the fact that I seemed instinctively to have adopted the advice of Emerson, long before I had heard either of the man or his writings: "Let him read what is proper to him, and not waste his money on a crowd of mediocrities." When I see so many people trying to get satisfaction from reading "a crowd of mediocrities" exclusively, or chiefly, I do not wonder that they would probably think my estimation of the value of the better class of books to be extravagant and unverifiable. But when I know, as I do, that in rightly selected books one can find "something like unto the personal introduction to the great and good men of all past time," may there freely commune with all the best that mind or heart has ever experienced or expressed, and can, in fact, prove under almost every circumstance that "their faithful thoughts, their high and noble aspirations, their refreshing meditations" have been and still are, as Paxton Hood hath said, "wings to the soul," it seems to me that no appreciation can be too deep, no estimation too high, to be within the bounds of truth as it is. In well-selected books, not only are sages, philosophers, inventors, poets, religionists, politicians, historians, and their like, almost always at their very best for our edification, but so are novelists and humorists and caricaturists and entertainers of every sort, who, at times, may be more agreeable to the passing mood.

Books have been likened to a coterie of friends and choice acquaintances, and very appropriately. But, as all so sadly experience, even the best of friends and acquaintances may go and come, are today near, tomorrow far, and are always more or less transitory and uncertain, in spite of their intention or our desire; while it is altogether too certain that, when we do lose them, or worse, become estranged from them, the void can seldom be satisfactorily filled, even from the ranks of most fortunate choices. But books, as I have so thoroughly learned to know, are always stable, may be approached in every mood, can be questioned and confessed to and communed with, whenever we have need, and may always be asked to grow ever more closely into the companionship that abides forever and never fails to satisfy. Besides, doth not Horace say, "The reading which has pleased, will please when repeated ten times;" doth not, for instance, my own copy of Browning's "Rabbi Ben Ezra," with its long row of marginal dates, show how I have read and reread it, and thus proven beyond doubt what pleasure such a course may give, as well as what milestones good books may unmistakably be in the history of the development of one's power of comprehension and appreciation.

One thing about books, written by Mark Patterson, I am not able to understand. "Those who most read books," said he, "don't want to talk about them." On the contrary, as must be apparent to all, I most do want to talk about them; yea, to praise them immoderately, perhaps, and likewise to point out my preferences, and if necessary to pick an ugly quarrel over them with anybody that does not agree with me,—in fact, to enjoy my books even excessively with all who will enter fully into the spirit of My Library, to be a boon companion therein. For instance, when I point to, say, a recent purchase, perhaps a volume that I have waited months or years to get, why should I not want to talk about it most volubly, and likewise have my friends say something about it also? And so I suppose I may also presume to write about my books in much the same spirit; for I am sure that the joy of having My Library will be the most suitably enhanced by the consciousness that others are learning something about it, and I trust enjoying it thoroughly with me. I trust, too, that eventually we all will realize more fully than ever before, what George Dawson once said: "A library is the strengthener of all that is great in life, and the repeller of what is petty and mean;" and so, perhaps, in good time, be thus led more surely than ever to know the meaning of Carlyle's "Learn to be good readers—which," as he significantly adds, "is perhaps a more difficult thing than you imagine;" but to which I again add, "Difficult or not, learning to be a good reader is thoroughly worth while."

To My Library, then, let me gladly introduce one and all who, out of pure love of books, may awaken the spirit to enter with due reverence, and, exercise the grace that is owing to so noble a company and the world they represent.

Dreams, books, are such a world; and books we know,
Are substantial world, both pure and good.
Round these, with tendrils strong as flesh and blood,
Our pastime an dour happiness will grow.

Utica, N. Y. Smith Baker.

THE HOLY DAY

By law from Sinai's clouded steep
A toiling world was blest,
And still the listening nations keep
The day of sacred rest.
Renewed to peace and power and joy,
Man's soul is free this day:
Nor task nor care our minds employ
We need but love and pray.

Let wheel and anvil silent stand,
Leave furrow, field and mart,
Give rest to weary head and hand,
And lift to heaven the heart.
Be life upborne by light and love
As tides enlarge the sea;
Let grief and sin see God above,
And all men brothers be.

Man may not live by bread alone;
Him angel hands sustain:
But gifts from heaven are not our own
Till God within us reign.
So on this holy day of days,
With free fraternal mind,
We bring Thee, Lord, our hymns of praise
And leave the world behind.

—*Theodore C. Williams.*

CORRESPONDENCE

Do We Know Anything?

"When then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the birds of the heavens."

I am sure that the readers of Unity enjoy Mr. Jos. H. West's poetry and prose, finding in their altitude of spirit and grace of diction streams of living water in our thirsty land. And accompanied with the delicacy of artistic touch there seems to underlie a fountain of unequivocal statement that is especially satisfactory to those who endeavor to understand a writer's real meaning. In a recent article of Mr. West's entitled, "Faith and Trust," published in Unity of August 7th, there is one of these unequivocal, plain statements which challenges every thinking man who believes he knows anything about God, salvation or human destiny. I refer to these words:

"Concerning the great question of origin and the great question of destiny and the great question of God and the great question of "salvation," no soul alive here on earth knows one iota; nor concerning them did any being who ever yet aforetime lived on earth know one iota."

Sometimes in our daily papers, after a startling story, there is added, "Important if true." So concerning this stupendous statement of Mr. West may we not be allowed to write "Important if true," and ask for the reasons or proofs of the same?

Does the writer know from experience that there is no spiritual universe back of and intertwined with material phenomena, whose builder and maker is a Supreme Spiritual Being, whom we call God?

Can he rationally affirm from personal knowledge that no souls have a scintilla of evidence that they have caught glimpses of this heavenly kingdom, outside of space and time, that bring "salvation?"

Of course, no one completely knows or understands God, and for that matter, no one completely knows or understands so-called scientific data. But do we not know *something* of material phenomena, and do we not know *something* of God?

"He is not far from each one of us; for in him we live and move and have our being; as certain even of your own poets have said, For we are also his offspring."

To speak frankly from the personal standpoint, for the open challenge of Mr. West is a personal challenge, and depends principally upon facts comprehended by the individual.

I do not know where I came from, and care less, except as my origin may indicate the path of my destiny. But as a living personality today, when I seek the highest and best, I feel faint intimation that my immortality is in harmony with the soul of the universe. And when the lower or selfish life predominates, which in my case too often happens, the experience of a present divine destiny is destroyed, and the felt presence of the great unseen Companion is, for the time being, lost. The absence of present salvation makes the reality of past blessedness an experience which is personal, and forces one to a belief in its validity. And there is no reason for me to question from a rational standpoint that countless numbers of my fellowmen, with larger intellectual and spiritual perceptions, have far greater knowledge of the permanent foundation of the universe.

I for one am not willing to defer to scientific popes the destiny of our faith, our hopes, and our spiritual knowledge. Whether I ascended or descended from a pollywog, I cheerfully leave to modern savants, some of whom have a faith in their own unproved theories, commensurate with their vast ignorance of spiritual entities. But I am unwilling to leave the whole universe to students of materialistic phenomena.

A poet like Mr. West perceives and sings the abstract truths of the kingdom of spirit. Will he not admit the possibility of the existence of a creative God and a salvation? The universe is a large room. Could it perchance happen that Mr. West has overlooked an "iota?"

CARLYLE SUMMERBEL.

The Social Ideal of Jesus

Dr. John Clifford has an interesting article in *The Stndard,* August 23, on "New Testament Christianity in Europe," from which we reprint a portion most vital to the present-day social agitation, and to the growing thought regarding religion:

Another truth that is being ground out of the European logic mill of life for the coming generations is that the churches must take the lead in the recovery and advocacy kingdom of heaven." Surging to the front all over Eu- of the true social ideal of Jesus, expressed in those key phrases of his ministry, "the kingdom of God," and "the rope, with an energy that cannot be resisted, are the problems concerned with the rebuilding of human society as a city of God. Everywhere we are face to face with the backward and brutal conditions of labor, the need for a minimum wage as a first charge on industry; the relations of men and women, and children in the home, in economics and in the state; the fatal elements in the fundamental structure of civil society. There is a deep and growing sense of injustice in the millions of European toilers. It is there even when men are only dimly conscious of it, and it begets unrest and impatience, helpfulness and anxiety in the mass of them, spasms of rebellion in many, and persistent anarchy in a few. It is an alarming portent, and the churches of Christ, according to their Creator's will, are charged to deal with it—"to preach good news to the poor," to study the real causes of their sufferings, and to inspire continuous toil to remove their wrongs; nor can they be faithful to Him, or to their accepted trust, or to the millions of their brothers and sisters if they ignore the real facts of our social life, or are content to heal the wounds of the commonwealth slightly.

Now history and experience are telling us that nothing completely succeeds in these matters except the Christianity of Christ Jesus, and that society will never be right till it is really Christian from top to bottom and all the way through.

* * * * * * * * * * *

It ought to be added that there are sufficient reasons for believing that the modern mind in its scientific and philosophic activities is coming to the aid of spiritual religion. It is asserted on the best authority that that mind is moving toward the supernatural and the spiritual with increasing sureness of step and certainty of conviction. Constructive factors are displacing destructive. Scientists and philosophers, critics and theologians are asserting that religion is immortal, indispensable and inevitable. Eucken, speaking of the impotency of man as he stands alone over against the great cosmic forces and the paradoxes, perplexities and brute forces of modern civilization, says there is absolutely no hope of man winning the battle, or even saving his own soul unless he could re-enforce himself from some higher power. He knew of nothing that could prevent the coming of an "old age" upon humanity, and there are many signs of it, unless the world could speedily draw new energies and depths of the spiritual life down into the domain of humanity.

WHY SAMMY LEFT THE FARM*

Nope, I reckon 'taint no problem why our Sammy went away:
Farmin' ain't no great inducement for a' active boy to stay;
There's a pack o' pesky troubles scattered all along the road,
An' a feller gets roun' shouldered sorter pickin' up the load.

Poets sing the "independence of a farmer's life," of course;
But the bulk of them there poets never drove a balky horse,
Never tried to cure his habit with some new-discovered rule,
Ner to break the brute from kickin', ner to trade him fer a mule.

I'd just like to see a poet come a-straying up this road
Some day when ol' Bill is balkin' an' we're pitchin' off the load;
He might make up some meters thet 'u'd start the cuss; an' then
He c'u'd try his hand at stanzies that 'u'd break a settin' hen—

Somethin' better than a banner of red flannel to her tail—
Er an ode to stop her scratchin' when ol' stockin' feet 'u'd fail.
He might borry inspiration fer a' epic, an' indite
Somethin' better than a hoss-trough to break up a rooster fight.

He c'u'd write a master sonnet that 'u'd keep the tramps away;
He might cure the cow of jumpin' with some never failin' lay,
Er her tarnal tail from switchin' when it comes to milkin' time;
Er discourage hawks and varmints with some new an' fatal rhyme.

I would set him to composin' in the "pearly dews of morn"
Somethin' better than a scarecrow to pertect the early corn,
Er a goose-yoke fer the medders, er than rings for rootin' hogs,
Somethin' hotter than red pepper ez a cure for suck-aig dogs.

Mebbe he c'u'd stop a freshet with his stanzies, an' again,
In the scorchin' drouth of August he might fetch a soakin' rain;
An' we'd welcome that there poet with a most rejoicin' shout
If he'd make us up some poetry that 'u'd knock the chinch-bugs out.

Nope, it ain't no special problem why our Sammy went away:
Boys thet's seen the things I've spoke of ain't a-hankerin' to stay;
An' we're not a-blamin' Sammy, after all is said an' done,
Fer he got chock full of po'try 'fore he got to twenty-one.

Ner fer takin' it to market to dispose of it, you see;
An' he's printin' it in papers, which he's sendin' home to me;
An' when mother sets and reads 'em out, I tell her, with a laugh,
That I wish he'd write a poem thet 'u'd break our suckin' calf.

—*Albert Bigelow Paine.*

*Read by Miss Lutie E. Stearns at the Farmers' Session of the Tower Hill Congress, Tower Hill, Wis., August 30, 1913.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

EDITORIAL CONTRIBUTORS:

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

WHAT OF UNITARIANISM TODAY

How the liberalizing work of the Unitarians is at first opposed, then partially assimilated, and finally deemed unnecessary by a section of "liberals" in the "orthodox" fold is shown in an editorial note which recently appeared in the *Christian Register* of America. There it is pointed out that "orthodoxy" in the West, like its counterpart in the East, considers itself sufficiently liberalized to suggest the winding up of the "Unitarian Company." In dealing with the matter, our contemporary observes: "*Harper's Weekly*, having remarked that 'since the other folds have become more comfortable, the Unitarian Company has ceased, we believe, to gain in membership,' a correspondent pertinently asked: 'But who and what made the other churches so liberal?' and names the Unitarian leaders who had part 'in creating that atmosphere of liberality which makes it possible for Unitarians to remain in evangelical churches.' The editor rejoins that 'the Unitarians did, or helped to do, a great and necessary work. The reason, as we see, why they stand still, apparently, now, is that their work is done.'"

This, as our contemporary truly says, is a cosmopolitan opinion, but nothing could be more provincial in essence. It is an easy opinion, and it sounds probable, and it is the fashion to repeat it as the finishing touch of wisdom. Yet could those who accept this judgment make a kind of spiritual canvass of all the churches and of the people outside churches, they would find sufficient medievalism in the churches, and materialism outside them, to give Unitarians enough to do for an indefinite future. It is not that their work is done that accounts for numerical smallness in organized Unitarianism, but that they do not keenly enough realize how much there is to do which no one is doing as they can do it, nor eagerly enough desire to do it themselves. The best answer to these hackneyed verdicts is to show their untruth not in words, but in deeds. The demonstration of new churches founded and existing churches strengthened will admit of no dispute. —*The Christian Life.*

CIVIC CLUBS IN FRANCE

Those who have been following the relations between church and state in France will be interested to learn that republicans of all the opposition parties have come to the conclusion that not only is it not yet time to give up the struggle against the church and the reactionary forces under its control, but that on the contrary it is necessary to organize a more steady and methodical course of anti-clerical action. For this purpose they have founded a system of civic clubs (*Cercles civiques*), most important of which is the Cercle Berthelot at Paris, which with its headquarters at 49 Boulevard Saint-Michel serves as a connecting link to unite all similar associations. The president of this Parisian organization, is M. André Berthelot, and its general secretary is M. Victor Charbonnel, who, it will be remembered, broke with the Catholic Church when it failed to support his plans for a revival of the religious parliament at Paris.

In the opinion of the charter members of the Cercle Berthelot, these civic clubs should possess the following characteristics:

(1) A permanent home where members can meet for social and business matters; (2) a reading room which would contain the daily papers, reviews, books and records; (3) regular meetings at stated intervals on definite days when members can become acquainted with each other; (4) efforts to establish a more essential unity of thought and action among liberal thinkers for mutual aid; (5) an effort to create a new family and social life by means of small or large gatherings; (6) they should endeavor to take part in political action that will tend to assure the absolute indenpendence of school and government from the church.

Extra meetings have already been held on the occasion of the visit to the city of various friends of the club and noted thinkers outside of Paris in France and other countries.

—*The Open Court.*

An occasion of much local and general denominational interest occurred when, on August 25, the Unitarian Church, Marshfield Hills, Mass., Rev. Frank Bryam Crandall, minister, celebrated the 175th anniversary of the founding.

The Unitarian Advance

A Monthly Magazine of Progress in Religion
GEORGE H. BADGER, EDITOR

ASSOCIATE EDITORS
JOHN HAYNES HOLMES — CHARLES WESLEY CASSON
EDGAR SWAN WIERS — FREDERICK ROBERTSON GRIFFIN
HENRY WILDER FOOTE — ALSON HAVEN ROBINSON

CONTRIBUTING EDITORS
REV. THOMAS R. SLICER, of New York
REV. JABEZ T. SUNDERLAND, of Hartford, Conn.
REV. THOMAS VAN NESS, of Boston
PRES. FRANKLIN C. SOUTHWORTH, of Meadville, Pa.
REV. WILSON M. BACKUS, of Minneapolis, Minn.

THE UNITARIAN ADVANCE
is for all of us, all together. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the open door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE
Stands pre-eminently for the **Forward Movement** in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE
has a resolute purpose.—but it is not dull about it. It is dead in earnest,—which makes it very much alive. It is progressive,—that is, always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides, we do not deem it essential always to say things in the same old way.

Subscription, One Dollar. Address
THE UNITARIAN ADVANCE
104 East Twentieth Street, New York

$53,000.00

BEING GIVEN AWAY

to those who act as the local representatives of **EVERYBODY'S MAGAZINE** and **THE DELINEATOR**—all in addition to liberal commissions. Let us show you how you can

Secure a Share

simply by forwarding the subscriptions of your friends and neighbors and collecting the renewals of our present subscribers. Try for THIS month's prizes. There are lots of prizes that can be won only by persons living in towns same size as your own. Write at once to the

BUTTERICK PUBLISHING COMPANY
Butterick Building, New York City

THE SOCIAL EVIL

. . . . . "But we can do much, despite all the discouragements to minimise the evil. A thorough moral training should be given in our common schools. The immature citizen must be taught to regard the higher values of life above the price of rubies. . . . We shall never be able to cope with the social evil fundamently until this is done. This moral training must be done in the home and the school. Pamphlets should be issued as is now being done in certain parts of Germany for use of parents in matters pertaining to the relation of the sexes. No pupil should leave the high school without a clear notion about venereal diseases. . . . None but competent and scientific instructors should be allowed to impart this knowledge.

—Prof. William S. Morgan.

PROCTOR ACADEMY
Andover, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Central heating and lighting plant. Complete sanitation. Separate dormitories. Gymnasium. Athletic advantages. School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and tuition $250 a year. Tuition Scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON, PRINCIPAL

GREGG SHORTHAND

holds the world's record for accuracy—**99.6% perfect**—made by Mr. Charles L. Swem on solid non-court matter. On court testimony, Mr. Swem wrote **268 net words per minute**—only one word below the previous world's record.

Gregg Shorthand is the **easiest system** to learn and by far the most efficient in practice. It is taught in over 2,000 schools because with it students can obtain more satisfactory results in a given time than is possible with any other system.

START NOW—Day and Evening Sessions

Gregg School is the largest school in the world devoted entirely to shorthand training.

Let us send you a catalog. Write for a copy to-day, or, better still, call personally and note for yourself the many advantages enjoyed by our students.

GREGG SCHOOL
Telephone Central 3739
32 S. Wabash Avenue **Chicago, Ill.**

THE ARYAN
The Hindu Paper of Canada

Published at 630 Speed Avenue
VICTORIA, B. C.

Send your subscription and write for advertising rates to
S. SINGH, Managing Editor.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 **Est. 1873**

Wm. Wilson
Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue, CHICAGO

Winter Home in Summer Land

"HICKORY CREST"

beautiful private home, all modern conveniences, thirty-acre grove, five minutes of Southern R. R. Station, now open to a few boarders. Special attention to convalescents or those seeking a mild, dry climate for winter. Milk, butter and eggs produced at home. Terms, fifteen dollars per week. References exchanged.

Address

"HICKORY CREST"
Seneca - - South Carolina

The Meadville Theological School

MEADVILLE, PA.

Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalog address, The Registrar, Meadville Theological School

A Veritable Human Document

THE AUTOBIOGRAPHY OF A WORKING WOMAN

By ADELHEID POPP

With Introduction to American Edition By Jenkin Lloyd Jones

An impressive account of the struggles of a woman who undertakes to earn her own livelihood. Will be read with interest by all who are concerned with the great problem of the woman toiler.

Dr. Jones says in his Introduction:

Here is the story of a "working woman" who has felt the bitterness of hard, unrelenting toil, and out of the agony of such a life has been brought into sympathy with the Gospel side of co-operation. It is a book that ought to find a place among the religious books on the center-table of the rich.

With portraits, 12mo. $1.25 net, $1.35 Postpaid

Of All Booksellers, or

F. G. BROWNE & CO.
Publishers, Chicago

A MAGAZINE of LAUGHTER

THE FUNNIEST OF ALL THE FUNNY MAGAZINES
Brimful of wholesome wit and humor. Join the campaign for One Million subscribers by sending **25** CENTS in Coin for **One Year** or five(5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra.
THOMPSON'S MAGAZINE, Dept. , 338 Federal St., Chicago

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk :: Cream :: Butter :: Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK

40 Miles. See Chicago Parks and Boulevards
SIX PASSENGERS FOR $10.00

High-Class Touring Cars

AUTOMOBILES AT REASONABLE RATES
FOR ALL PURPOSES
DAY AND NIGHT SERVICE

Phones
Douglas 3268
Automatic 79-806

OAKLAND AUTO LIVERY
826 EAST 39th STREET

THE MAXIMS OF PTAHHOTEP

A beautiful and interesting Card has been prepared as an Easter gift for the pupils of All Souls Sunday School. The sentences are taken from an Instruction Book for the use of Egyptian Youth edited in the time of the Pyramid Builders. The size is 12½x8½ inches with richly colored border. Copies can be procured for 25 cents.

UNITY PUBLISHING CO.
700 Oakwood Blvd.
CHICAGO

CREAMERIES:
Beecher, Ill., Orland, Ill., Goodings' Grove, Ill.

Dowd Pure Milk Co.

4326-34 Wabash Ave.

Phone Oakland 474

Milk and Cream of the Highest Grade Bottled in the Country.

OUR MOTTO:
Purity, Cleanliness, and Efficient Delivery

FREE BOOKS

By Emanuel Swedenborg,
"Heaven and Hell," 624 pages;
"Divine Providence," 605 pages;
"Four Leading Doctrines," 593 pages;
"Divine Love and Wisdom," 598 pages.
Sent to any address on receipt of postage, 6 cents per book or 24 cents for the set.

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY
3 W. 29th St., New York City.

The Subscription Price of

UNITY

is $2.00 per annum

A SONG

I love all beauteous things,
I seek and adore them,
God hath no better praise
And man in his hasty days
Is honored for them.

I, too, will something make
And joy in the making,
Altho' tomorrow it seem
Like the empty words of a dream
Forgotten on waking.

—*Robert Bridges*, Poet Laureate.

DAIRY FARM
Sausage

FOR SALE BY

BLACK BROS.
1541 East 53rd St.
CLARK-LYON CO.
3917 Cottage Grove Ave.
H. F. EGGERS,
55th & Madison
C. H. MORGAN & CO.
1405 E. 47th St.
MARCHANT & ERICH
358 East 31st St.
ROSENHEIM MARKET HOUSE
1332 E. 47th St.
SPITZ BROS.
113 E. 31st St.
TEBBETTS & GARLAND
2111-2117 Michigan Ave.
O. T. WALL & CO.
1308 E. 63rd St.

MILO C. JONES
FT. ATKINSON, WIS.

Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

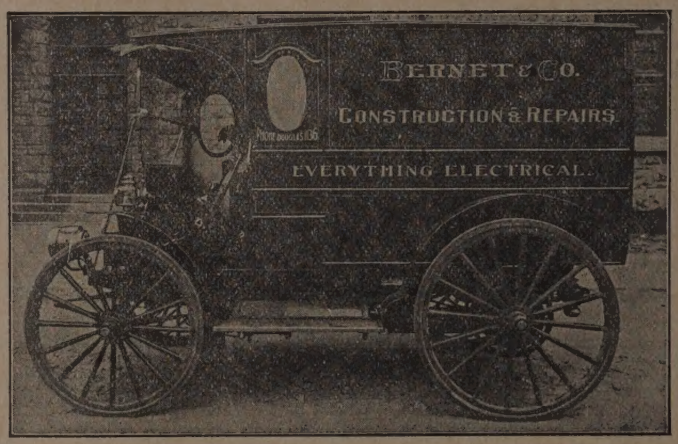
The Subscription Price of
UNITY
is $2.00 per annum

Removal Notice
FORCED TO MOVE

The building which we now occupy will be torn down January 1, 1913. We have secured the entire building at 24 West Lake street, near State, where we are permanently located. However, we shall continue to operate this store at 24 North Wabash until December 31.

Telephone, Central 480

White Sewing Machine Co.
GEO. E. CAUGHEY, Manager



Prompt Service - Best Workmanship
4532 St. Lawrence Avenue
PHONE DREXEL 1435

O. Huppenbauer G. A. Gunggoll P. J. Hiselman
EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES

Royal Electric Garage
556-606 E. 40th St.
Half Block East of Vincennes Ave.
PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage.